

Missing Links

Gossip From Every Land Summarized for Busy Readers.

BERLIN proposes to have an immense "Cairo Street" at her exhibition next year. Six times as much space will be given to it as was given at the Chicago Exhibition, and besides the reproduction of Egyptian scenery and monuments, there will be a harem hidden among the shops.

M. WOITOFF, professor of bacteriology in Moscow, was experimenting with the bacteria that produce putrefaction a year ago, when the bottle containing the microbes burst, and a small fragment of the glass scratched his nose slightly. The wound healed, but he became ill, and after suffering a year has just died of the poison.

A 7-YEAR-OLD Czech boy from Prague is on his way alone to San Francisco, where he has relatives, having been checked through by his friends. His passage is paid, but he has not a cent of money on him, and is dependent for the charity of the people he meets. He cannot speak a word of any language but his own.

THE Free Church of Scotland at its last assembly resolved to grant ordination in certain circumstances to men as evangelists for work in places where their settlement was not desired, and to be permanent. This action was earnestly opposed by the Unpresbyterian, but finally adopted, and is soon to be carried into effect in the Highlands.

DIPHTHERIA has been prevalent to some extent in the neighborhood of Rockland, Me., lately, and one of the incidents that have been reported is the general anxiety and to the sight of a pet poodle perambulating the streets with a bag of sulphur hung under his chin, designed to prevent the dog from catching the disease.

ARAB papers announce that at a little town of Urfa, north of Aleppo, the ruins of an old temple have been discovered, which is believed, existing in the time of the Chaldeans. Urfa, which the Romans called Castellanum, is the "Ur of the Chaldeans," the Bible, the birthplace of Abraham, and a house is believed to be that of the patriarch is still shown there.

The University of Aberdeen has been celebrating its fourth centenary, among other things, the opening of the Mitchell Tower of Marischal College. This has been erected at a cost of \$25,000, by Dr. C. Mitchell, of the well known firm of Armstrong, Mitchell & Co., Elswick. The tower has given \$150,000 in all to its alma mater.

IN Greiz, a small town, an old veteran of the wars, Pfeiffer, has for years cared for and taught a sparrow which he picked up when a fledgling. And the result is that he has taught the sparrow to sing a number of tunes. Ornithologists have long ago maintained that sparrows have all the physical requirements of birds of song—and this old veteran has now practically proved it.

A FRENCH naval engineer named d'Humy has invented a pressed oil-cake for use as fuel on ocean steamers. It is not affected by temperature, smokeless and odorless, cannot evaporate or cause explosions, and burns only on the surface, giving out intense heat and leaving only one to three per cent of ash. A ton of this fuel is equal to 20 tons of coal, and costs between \$5 and \$10.

IN the year 1834, 61 years ago this last spring, Capt. A. S. Allen, then a boy on his father's farm near Zebulon, Ga., struck a mulberry sprout in the ground. At that time the sprout was not larger than a lead pencil, and he was told by a boy as an old "gad" that it is a tree almost a hundred feet in circumference at a distance two feet from the ground, and is said to be the largest mulberry tree in Georgia.

ANOTHER wonderful engineering work has just been completed in India, which practically compels a river which formerly entered the sea on the western side of India to flow through the central watershed and flow down to the eastern coast, thus affording irrigation to a vast and arid region in which famines have been common for centuries.

THE Presbyterians of London, Eng., have, through Dr. Monroe Gibson, succeeded in securing the services of Dr. Andrew Murray, of Wellington, Cape Colony, to conduct this month a three-days' mission for the promotion and quickening of spiritual life. The meetings are to be held in Regent's Square Church, Dr. Murray is a member of the Dutch Reformed Church, and wields a powerful influence for good through South Africa.

ONE of the curiosities of the cable code method of sending information is shown in a recent message announcing the loss by fire of a ship at sea. The whole message was, for instance, in three words of Scott's cable code: "Smouldered, hurrah! hallelujah!" "Smouldered" stands for "The ship has been destroyed by fire," "hurrah" for "saved by boats," and "hallelujah" for "all hands saved—inform wives and sweethearts."—New York Tribune.

ONE of the oddest things a fisherman ever caught was a young live pig, which was the haul made by Charles Jones in the Delaware, near Bristol, Pa., a few days ago. He was fishing for plain fish when he saw the pig swimming down stream, evidently almost exhausted. Moved by an impulse of playfulness he threw his hook toward the pig. The pig made a desperate bite, took the hook in its mouth, and was holed, and steered safely ashore by the fisherman.

A CARIBOU dentist tells of a woman who came to his rooms one day lately, and showing him an aching tooth, asked if it would come out hard. The dentist, after an inspection, replied that it would be an easy tooth to pull, whereupon she said, "I am not a dentist," "Wall, I'm glad. A blacksmith promised to pull the tooth with a pair of pinchers, and I guess I'll let him do the job if the tooth is coming easy." And away she went, leaving an astonished and bewildered dentist to gaze at her in wonder as she started for the blacksmith shop.

Mr. Nunnemaker, a Wisconsin man, now in Corea, writes regarding the murder of the Queen early in October: That the Japanese were the instigators of the killing, he says, seems to be clearly evident in Seoul. A body of Japanese committed the murder and were backed by Japanese troops. When they gained entrance to the Queen's apartments they found four women there, and being unable to recognize the Queen, who had disguised herself, they killed all four women. The bod-

ies, after having been slashed and stabbed, were tied in bundles and carried to the court yard, saturated with oil and burned. It is reported that the Queen was cremated alive, not having been dispatched by the knives. The Japanese Government has promised an inquiry, and many arrests have been made.

AMONG the questions which a 7-year-old Montclair, N. J., boy was required to struggle with in an examination was this: "Of what is the human body composed?" As it was a written explanation, he had some time to get his thoughts together, and the following answer was the result: "The human body is composed of two-thirds water and the other three-quarters meat and vegetables."

IT IS said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, not a tree is disturbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day. Then it might not be amiss to import some shiploads of the natives to Christendom to show the sailors how to carry themselves on the Sabbath.

GEN. NEAL DOW says that he recalls very well the first elephant ever exhibited in this country, the famous beast Old Bet. He went to see her when a boy in Portland, Me., somewhere between 1815 and 1820. The most interesting part of Gen. Dow's reminiscence is how Old Bet died. According to his recollection, she was shot on a highway, somewhere near Alfred, in York county, by a farmer, who professed to be indignant because of the amount of money her owners were taking out of the State.

A SILVER tankard, with hinged cover, and weighing 36 ounces, presented by King Charles II. to Sir Edward Godfrey for his services during the plague and the fire of London, is for sale in London. Godfrey was the magistrate before whom Thomas Oates made his declaration of the Popish plot, his body being found soon after in a ditch with a sword run through it. All England became excited and ready to believe Oates' incredible lies, but the tankard has the royal arms and scenes from the plague and the fire engraved upon it.

THE railroad service in Asia Minor is as romantic as the unseizable Turk. The Broussa Official relates that a short time since one of the trains running between Broussa and Mondiana, stopped on reaching an extensive vineyard, the conductor and engineer went to cutting grapes, filling tin can after tin can, and desired only after a long altercation with the guard of the place. It is further said that one of the train stopped to let a brakeman pick up his tobacco pouch; at another time to let a passenger run back and recover his hat.

HAVING completed its share of work on the revised version of the Apocrypha, the Cambridge University Press is about to begin a large edition of the Septuagint version of the Old Testament, which will take many years to complete. The readings of all extant Greek, uncial manuscripts and fragments will be given, as well as the evidence of the old Latin, Egyptian, Syro Hexaplar and Armenian versions, and the quotations in Philo, Josephus, and the Christian Fathers. The editors will be the Rev. A. E. Brooke, of King's, and Mr. N. McLean, of Christ's. The first volume will be ready, it is hoped, in five years.

THE dream of Joseph is the oldest document known in which the brightness of the stars is referred to. In it are mentioned the sun, moon, and twelve stars, which exceed all the other heavenly bodies in splendor. M. Flizeau, a French astronomer, has recently pointed out that if we could see the stars of the first magnitude seen in Egypt today, we shall find just twelve, for a thirteenth is of somewhat doubtful brilliancy. These twelve stars are also mentioned in the legends of the times of the Pharaohs.

A BANGOR (Me.) pastor, at a fair, invited all the people of the parish to contribute something for a mammoth "grab-bag," and it was a most successful collection. The grab-bag was a large sack of the second evening of the fair a respectable citizen, imbued with the spirit of doing good in the church, paid the fee and grabbed. A crowd of people gathered about him, anxious to see what he had drawn, and his surprise may be easily imagined when he found he had a note with the following inscription: "Good for all and good to the end of the ensuing year. John Spader." The village gravedigger had put in his gift with the rest, and the respectable citizen had chanced upon an unusual bargain.

HOGG'S "De Quincy and His Friends" shows the great essayist and optimist early in some curious aspects. There is a reference, for instance, to his hastily swallowing a piece of hot potato and damaging his digestion, all in order to be polite. It is a companion tale to the one about Chesterfield, who drank of cold water and said, "I have pronounced it a rare vintage. De Quincy is represented in the volume as hating bugs, and fearing that one might walk into his open mouth at night. Writing at the corner of a table as far as possible from the center, discussing the wearing of garters that if the new tie was adopted it would be called by the senior bishop would come to be called by some in the South "Uncle Primus," which was far from desirable. It is thought that this rather humorous contention had very much to do with the adverse vote by which the proposed change was defeated. Which illustrates how a piece of witicism sometimes brings about what sober argument has failed to accomplish.

THE whole English-speaking religious world will be interested in the announcement of the Archbishop of Canterbury that another Pan-Anglican Synod will be held at Lambeth in 1897. The first Synod met at that place in September, 1867, and consisted of 75 bishops, British, Colonial and American. The second met at the same place

in July, 1878, and consisted of about 85 bishops. Both issued addresses. It is hoped that the coming one will be much larger than either of the others, and, therefore, more truly representative of Anglican Christianity throughout the world. The Synod is purely a voluntary body, with no power to legislate for the church, but its conclusions are usually accepted as the voice of the church. There are many important questions in the church pressing for solution today, and the opinions of the Pan-Anglican Synod will have much weight.

CONNIE GILCHRIST, now Countess of Orkney, but who was the original Gaiety Girl, had a narrow escape the other day while out hunting with Lord Rothschild's steamhounds near Eddle-

boro. The scent led straight along the railroad track, and the hounds, followed by Lady Orkney and several other ladies, were dashing along the rails when suddenly from around a sharp curve an express train hove in sight. Several of the dogs connected ground to advice, and Lady Orkney had just time to tear her horse to one side when the train thundered past within a yard of the peeress and of her terror-stricken horse. Lady Orkney is living quietly indeed with her husband, and astonishing as it may sound, is actually making her way in a social sense, the Rothschilds, who are nothing if not exclusive, showing her a good deal of attention and respect, though they have not yet gone to the length of asking her to dinner.

Where Was Adam's Eden?

The Babylonian Traditions and the Idea of the Hebrews—If the Former Were Authentic, the Garden is at Present in Great Need of an Effective System of Draining.—The Views of Prof. Haupt of Johns Hopkins.

An address on "The Site of the Garden of Eden," was made last night by Prof. Paul Haupt, of the Johns Hopkins University, at a meeting of the Folk Lore Society of Baltimore.

One of the chief points of Prof. Haupt's address was the statement that the Hebrews derived their ideas of Paradise from the people of Babylonia. The latter believed that Paradise was situated on the edge of the Persian Gulf, where four great rivers empty themselves in close proximity, and the Hebrews in adopting this tradition, according to Prof. Haupt, confused and led astray modern geographers and commentators by locating the Garden of Eden at the sources, instead of the mouths of these rivers. The sources being at widely different places, many different traditions have been put upon the Biblical story.

"As to the Biblical idea of the Garden of Eden," said Prof. Haupt, in conversation, "I do not believe it to be very faithful. With our training in maps and geographies we are apt to overlook the fact that at best the knowledge of ancient peoples was extremely vague. The word Eden, which was used in ancient times, is now simply a succession of swamps and marshes."

In the second chapter of Genesis the Garden of Eden is described as follows: "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." "And out of the ground made the Lord God to grow a tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."

"And a river went out of Eden to water the garden; and from thence it was parted and became into four heads." "The name of the first is Pison; that is which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium and the onyx stone." "And the name of the second is Gihon; the same is it which compasseth the whole land of Ethiopia." "And the name of the third river is Hiddekel; that is which goeth toward the east of Assyria."

"And the fourth river is Euphrates." "There are more than 80 different theories regarding the Garden of Eden," said Prof. Haupt in his lecture. "Dr. Warren, president of Boston University, has published a book in which he tried to show that Paradise was situated in the North Pole. One of the principal arguments is the fact that it says in Genesis that Adam and Eve were clothed in coats of skins when they came forth from Paradise. This made him infer that Paradise must have been very far north. A German scholar thought that Paradise was situated on the coast of the Baltic Sea, in Eastern Prussia. He translated the English version of the Bible represented the amber which is plentiful along the shores of the Baltic. Other theorists have located the Garden of Eden in the South Pacific, in the Canary Islands, in Scandinavia, at the foot of the Gothard Mountain in Switzerland, in Persia, in Mesopotamia, in Armenia, in Cashmere, India, and many other places."

"But all these theories are unsatisfactory. They are all deficient in three respects. In the first place, the commentators have tried to locate Paradise with Biblical descriptions of the place, but to expect an accurate description of a distant region at the time when the Biblical narrator wrote was about as unreasonable as the attempt to harmonize the Biblical account of the creation with the latest results of modern science."

"The second mistake which all Biblical commentators have made is that they give to the word Eden a different meaning from those given when used in other passages of the Bible. They think, for example, that Assyria is commonly the name of the whole country of Assyria, but refers here to the old capital of the country, a city on the west bank of the Euphrates. Still, everywhere else in the Bible the word Assyria is called Nineveh, capital of Assyria. In the same way they think Cush, the Hebrew name for Ethiopia, refers not to Ethiopia, but to the district of the Cossaeans of Babylonia."

"Their third mistake is that all the theories that have been advanced so far do not distinguish between Biblical and extra-Biblical ideas. They confuse the Biblical narrative with the parallel legends of other races." "According to the ideas of the Babylonians, Paradise was situated at the mouth of four rivers emptying into the Persian Gulf. The Persian Gulf, called by the Babylonians 'the bitter water river,' they had no idea that it was a branch or inlet of a big ocean."

"The four rivers of the Babylonians, the Tigris, the Karoun and the Euphrates, the Kerkha is called the Eulaeus in the Book of Daniel. In the Babylonian period these four rivers emptied separately into the Persian Gulf, but the north portion of the Persian Gulf has been gradually filled up by the alluvial deposits of the four rivers."

When the Hebrews adopted the Babylonian idea of Paradise they transferred the Garden of Eden, as I have said, from the mouths of the

for youthful ambition, or change of position, and I could not doubt have brought away stories of individual discontent and misery enough to make a disagreeable volume. But I am sure that life in the main there is whole some and prosperous, or at least enjoyable, and as free as humanity can be, in our present state of ignorance, from great evils. I did not see Sir Richard Granville at Stow, nor did I see Charles Kingsley at Biddeford or Clovelly Court, but I am sure there remains in this region a majority of people who think as they did about religion and honor and the domestic virtues; that there are enough, at any rate, of such to keep up the old English traditions of sturdy manhood and pure womanhood. From the "Editor's Study," by Charles Dudley Warner, in Harper's Magazine for December.

AN OLD SCOTCH ROMANCE

The Marvel of Adam Masterton and His Wife Agnes.

Crockett's good friend, Mr. Andrew Lang, aided by his good friend, Mr. D. Hay, has written a good story, in the register of St. Andrew's Kirk Session from 1559 to 1582, which contains some and some antiquarian—I mean Fleming, not Mr. Lang—has edited for the Scotch History Society. Adam Masterton quarrelled with Agnes Boyd, his wife. It was the old and story. Adam thought Agnes was too of Gilbert Arskyn. The matter was brought before the kirk session—I should rather say "the session of the Superintendent of Fyff and minister of Sanctandros, halcyon, with the kirk of the city of Sanctandros." Ultimately, however, the pair were reconciled. Adam admitted in the presence of John Douglas, rector of the university—I mean in camera vener-

Beauty of Equality.

The Yearning of the Human Heart is for Intelligent Response—You Spoil the Joy of Life for an Inferior—A Superior Spoils the Joy of Life for You.

Some years ago I knew an elder of the Shakers who differed from many of his brethren in having thought much about the social structure of his sect, though their communal life was rather favorable to thinking in all of them. We were talking one day of the life of the world, which I defended, and he said in concession of my ground on one point: "If good society were what it appears to be on the surface I could not find fault with it. If people in society behaved towards one another from motives of real kindness, as they behave now from motives of politeness, society would be an image of heaven; for in society you see people defer to one another, the strong give way to the weak, the brilliant and the gifted will not put the rest at a disadvantage, and they all seem to meet on an equality. The trouble is that their behavior is merely a conviction and not a principle; they behave beautifully from politeness and not from kindness, and if they all seem to meet on an equality, it is only a beautiful thing that I wonder people can ever have any other ideal. It is the only social joy, the only comfort. If you meet an inferior, a superior, you are at once wretched. Do you have any pleasure of the man who stands behind your chair at dinner? No more than of the man across the table who, because he is richer or of better family, or of greater distinction treats you de haut en bas. You spoil the joy of life for your inferior, just as your superior spoils the joy of life for you. The sense of inferiority infuriates; the sense of superiority intoxicates. The madness is more or less violent, as temperament varies, but in some form it is felt wherever inequality is seen; and good society, which always hates a scene, instinctively does its best to ignore inequality. Of course it can do this only on a very partial and restricted scale, and of course the result is an inferiority, and not equality itself, or equality merely for the moment."

Perhaps it is because we know so little of the world, or make-believe in its equality that so many society people regard a real equality as impossible, and are content to remain in the make-believe. But even a pretense of equality is precious, and it has more honesty in it than the pretense of inequality. There is nothing so essentially false as that; and the superior, when he takes delight in his position, is either of better family, or of greater distinction treats you de haut en bas. You spoil the joy of life for your inferior, just as your superior spoils the joy of life for you. The sense of inferiority infuriates; the sense of superiority intoxicates. The madness is more or less violent, as temperament varies, but in some form it is felt wherever inequality is seen; and good society, which always hates a scene, instinctively does its best to ignore inequality. Of course it can do this only on a very partial and restricted scale, and of course the result is an inferiority, and not equality itself, or equality merely for the moment."

Certain sentimentalists, for want of a better grievance, complain of equality as unpicturesque. They are not able, apparently, to say why it is unpicturesque, and I never could find that they wished to contribute to the picture of inequality through any discomfort of their own. I never met a single person, of all those who praise inequality, willing to take the lower place, not to speak of the lowest. None of those who are down seem to like it, although they are used to being down, and have not the excess of familiarity with their position, which was asked to descend to the scale. The underlings are not satisfied with the overlings tell them that it is not only fit that they should be where they are, but that it is very picturesque, and that it promotes sympathy in the overlings. Without troubling themselves to deny that it is picturesque, they in turn try to try it awhile themselves, and then they will be better able to say whether it is fit or not. As for sympathy, they would like to be in a position to do a little sympathizing too.

"I doubt," in fine, if anybody really wants inequality. None but the superior ever pretend to want it, the inferior openly and secretly detest it. I doubt whether the superiors have any comfort in it; the body of a man, especially the face of a man, with more or less equanimity, is no more agreeable looking, and I think no more truly enjoys the bad eminence it gives

him. What we truly enjoy in each other is likeness, that is what makes the pleasure of good society. There is no rest save on the common ground. If I meet a man of different tradition, different religion, different race, different language, I am pleased with him for a moment, as I should be with a fairy or an amiable goblin; but he is presently bored, and the surprise of him is over. I find that we have no common ground. The perpetual yearning of our hearts is for intelligent response, and this can come only from our equals, from equality."

Although equality has never ceased to show itself, and effect itself, within the different orders, and in modern times to characterize at least superior society that large composite order which we call good society, civilization is still embroiled and endangered by inequality. One need not allege instances; there are abundant in every age, in every experience, and observation; and those who dread, or affect to dread, the dead level of equality are quite right in saying that even in a political democracy there is as much inequality as any where. But this does not prove that they are right in admiring it, that it is not offensive and stupid. Inequality still persists, but so does unchastity, so do almost all the sins and shames that ever were. Inequality is, in fact, the sum of them; in the body of this death, the festering and corrupt for ever as long as we have inequality we shall have these sins and shames, which spring from it, and which live on from inferior to superior. Few vices live from equal to equal; but the virtues flourish. Century Magazine.

LAUGHTER IN THE ADS.

Glamously Worded English Advertisements, Which Are Very Funny, Although Meant to Be Serious.

Curiously worded advertisements, which are funny without intent, are more common in the London papers, it would seem, than they are in New York publications. An English periodical offered a prize for the best collection of such announcements, and the following is the result: "Annual sale now on. Don't go elsewhere to be cheated—come in here." "A lady wants to sell her piano, as she is going abroad in a strong iron frame." "Wanted, experienced nurse for bottled baby." "Furnished apartments suitable for gentlemen with folding doors." "Wanted, a room by two gentlemen, about thirty feet long and twenty feet broad." "Lost, a collie dog by a man on Saturday answering to Jim with a brass collar round his neck and a muzzie."

"Wanted, by a respectable girl, her passage to New York, willing to take care of children and a good sailor." "Respectable widow wants washing for Tuesday." "For Sale—a pianoforte, the property of a musician with two legs of iron. Brown, furrier, begs to announce that he will make up gowns, capes, etc., for ladies out of their own skin." "A boy wanted who can open oysters with a reference." "Building for sale, or rent, at a bargain; very fond of children." "Wanted, an organist, and a boy to blow the same." "Wanted, a boy to be partly outside and partly inside the counter." "Wanted, for the summer a cottage for small family with good drainage." "Lost, near Highgate archway, an umbrella belonging to a gentleman with a bent rib and a bone handle." "Wanted, for comfortable circumstances wishes to marry two sons." "Wanted, good boys for punching." "To be disposed of, a small phaeton, the property of a gentleman with a movable headpiece as good as new."

The last is the copy of an inscription painted on a board which adorned a fence in Kent: "Notis: If any man's or woman's cows get into these hares, his or her tail will be cut off as the case may be."

CONSIDERATION FOR BABY.

A tired-looking little woman, with her thin cape spread out to protect her burden from the rain, splashed through the mud on Mission Street to a car last night. The platform was crowded with men who could not find a seat, but they made way for her and helped her into the packed car. She stood unsteadily in the aisle, trying to preserve her balance as the car bumped along. "Keep still, dear," she sighed, in a weak tired voice when a slight disturbance under the cape was observable. "Why don't some of you fellows give that woman a seat? I could hardly growl at a fat man who was hanging to a strap. Two or three men sprang up and each insisted that she take his seat. She sank into one of the vacant places, thanked the man who had made way for her and a frowzy-headed terrier sprang from under her cape and sat in her lap while she barked at the fat man.—San Francisco Post.